Pam
Missy Policy

MORE INCLUSIVE, MORE RELEVANT AND MORE DEFINITIVE

PLANNING CALLED FOR IN VIEW OF THE WORLD THAT CONFRONTS US

I. What does the larger planning now call for in the use of our North American mission funds and personnel geographically?

a) What areas or particular groups within areas which were barred to us before World War II are still so barred? (e.g., Afghanistan)

b) What areas or particular groups within areas have become barred to us as a result of the war? (e.g., Bulgaria, North Korea, etc.)

c) What areas or particular groups within areas are more open to our approach than ever before? (e.g., Siam)

d) Where have the greatest or (for missions) the most significant, changes come about as a result of World War II -- in development of facilities for transportation and communication, and consequently for access to unreached groups; in the general temper of peoples toward education or international or interracial contacts; in the religious outlook of peoples?

e) What do these facts suggest as to readjustment of mission personnel and appropriations geographically if our combined total resources are to render the largest service?

II. What does the larger planning now call for in the use of our North American mission funds for the support of particular types of work?

a) In what areas do the evangelistic opportunities of this post-war period seem to surpass those of earlier years? In each such area to what kinds of evangelistic approach do the people seem most receptive? Does this receptiveness appear to be a social phenomenon, or are individuals as individuals seeking the meaning of life, yearning for some basis for hope, some security of outlook, and so tend to welcome the Christian message? Where are the opportunities outrunning the ability of missionaries and national Christian leaders to cope with them? Should allocation of mission funds and of new missionaries today be primarily on the harvest principle, or are there other criteria of importance (such as the need for Christian training for immature Christians already enlisted or the need of war sufferers for relief) that should enter into consideration? When is the responsibility of the evangelistic missionary fully met in respect to any individual, group or area? What factors are to be regarded as within any adequate concept of evangelism, i.e. what is meant by the larger evangelism?

b) Where are the great demands for enlarged educational facilities and for increased personnel from the West? Where are the great needs for such enlargement and increase, judged by our own criteria of educational needs? What governments, colonial or other, are now welcoming, as perhaps never before, mission participation in providing for educational needs? What kinds of education are most called for by the peoples or governments concerned? What kinds of education do we judge to be most needed in each mission area? Is it our judgment that education supported by mission funds should (1) serve the general cultural needs of the peoples of these lands, (2) serve to enhance the capacity of these peoples to meet their own physical needs, (3) serve to develop and strengthen church life and thought among these peoples, or (4) some sound combination of all these objectives? What combination could be adjudged as sound? Should we of the West seek greatly to increase

through missionary personnel, the number of teachers closely in contact with those under instruction, or should we primarily seek to provide normal schools for training nationals as teachers? In how far should we continue to support, or establish and support at least for the early future, higher and professional education? What considerations should guide judgment as to when and under what conditions mission educational projects should be co-operative, as among a group of boards at home, or among a group of missions on the field, or between mission forces and government on the field? What criteria should obtain as to whether a given educational project is essentially Christian in objective, in administration, in results?

c) Where are the great demands for enlarged medical work and for an increase in the number of doctors, men and women, and of nurses, from the West? Where are the great needs for such enlargement and increase, judged by our own criteria of medical needs? What governments, colonial or other, are now welcoming, as perhaps never before, mission participation in meeting health problems of large areas? Is it our judgment that medical work supported by mission funds should seek primarily (1) to assuage suffering and physical helplessness in individuals, (2) to guide individuals and groups in the maintenance of health, (3) to point the way (through the release of western techniques and through the training of skilled technicians) to the lessening of endemic and contagious diseases, (4) to release and illumine the spirit of compassion and of helpfulness, or (5) some combination of all of these? Should any one of these objectives be regarded as primary, or at every stage and in every occasion should the basic mission objective be to win men and women to Christian discipleship? What specific kinds of medical aid or training are most called for that would appear to require Western personnel? What kinds would seem to provide the largest opportunity for effective Christian leverage among non-Christians? What would be our criteria of effectiveness, in this connection?

d) Where are the most notable demonstrations of the power and worth of agricultural missions? Are these demonstrations to be regarded as reproducible by missionaries or nationals (or by both working cooperatively) in many other places and areas? What would be the chief reasons for seeking so to multiply such centers or enterprises? In view of the world need for enlarged food supply what would be the dangers, if any, of emphasizing such efforts further to develop agricultural missions in number and effectiveness? In what general areas throughout the world should such efforts be made in the immediate future? Are or are not competent mission leaders available who could initiate and guide such projects?

III. What does the larger planning now call for with reference to any reconsideration of our whole approach to the questions of scope, methods, relationships, and dynamics of cooperative mission endeavor? Which of the following are essential?

a) A study of the changed conditions in all so-called home base lands and consequently their changed capacities and facilities for supporting missions and for providing competent and trained personnel.

b) A study of the evolving and emerging program of the International Missionary Council.

c) Painstaking consideration of the nascent World Council of Churches and its bearing on the world program of Christianity, especially through its proposed relationships with the International Missionary Council.

d) Sympathetic and understanding study of the present and prospective functions of the National Christian Councils which hitherto have been mainly functional in purpose and procedure but which apparently are to sustain relationships with the World Council of Churches which is ecclesiastically based.

e) Forthright and faithful consideration of the Foreign Missions Conference's relationship to the proposed National Council of the Churches of Christ in America, and the bearing of such relationship (if and when it comes about) on the present international nature of the Foreign Missions Conference including, as it does, mission agencies of both Canada and the United States.

f) Generous and patient inquiries as to what should be the attitude toward and relationships with the other two cooperative Protestant foreign mission fellowships now functioning in North America.

g) Persistent inquiry within and among the present member boards and societies as to how to achieve within each and among all the maximum in cooperative attitude, planning and activities, both at the home base and abroad, to the end that in a time of vast crisis our inclusive forces and resources may be used at the highest potential.

h) Consideration as to relationships with the new Commission of the Churches on International Affairs, set up on behalf of the World Council of Churches (now in process of formation) and of the International Missionary Council. This Commission will have to do with concerns of deep interest and perhaps of urgent importance to the Foreign Missions Conference.

i) Consideration as to whether and for what ends, the Foreign Missions Conference is to regard itself as avowedly and actively cooperative with United Nations and with any of the functional commissions and committees of United Nations. The United Nations Educational, Scientific and Cultural Organization (UNESCO) would seem to be one phase of the work of United Nations with which the Foreign Missions Conference will be continuously and inescapably concerned.